

# Herald of Holiness

CHURCH OF THE NAZARENE

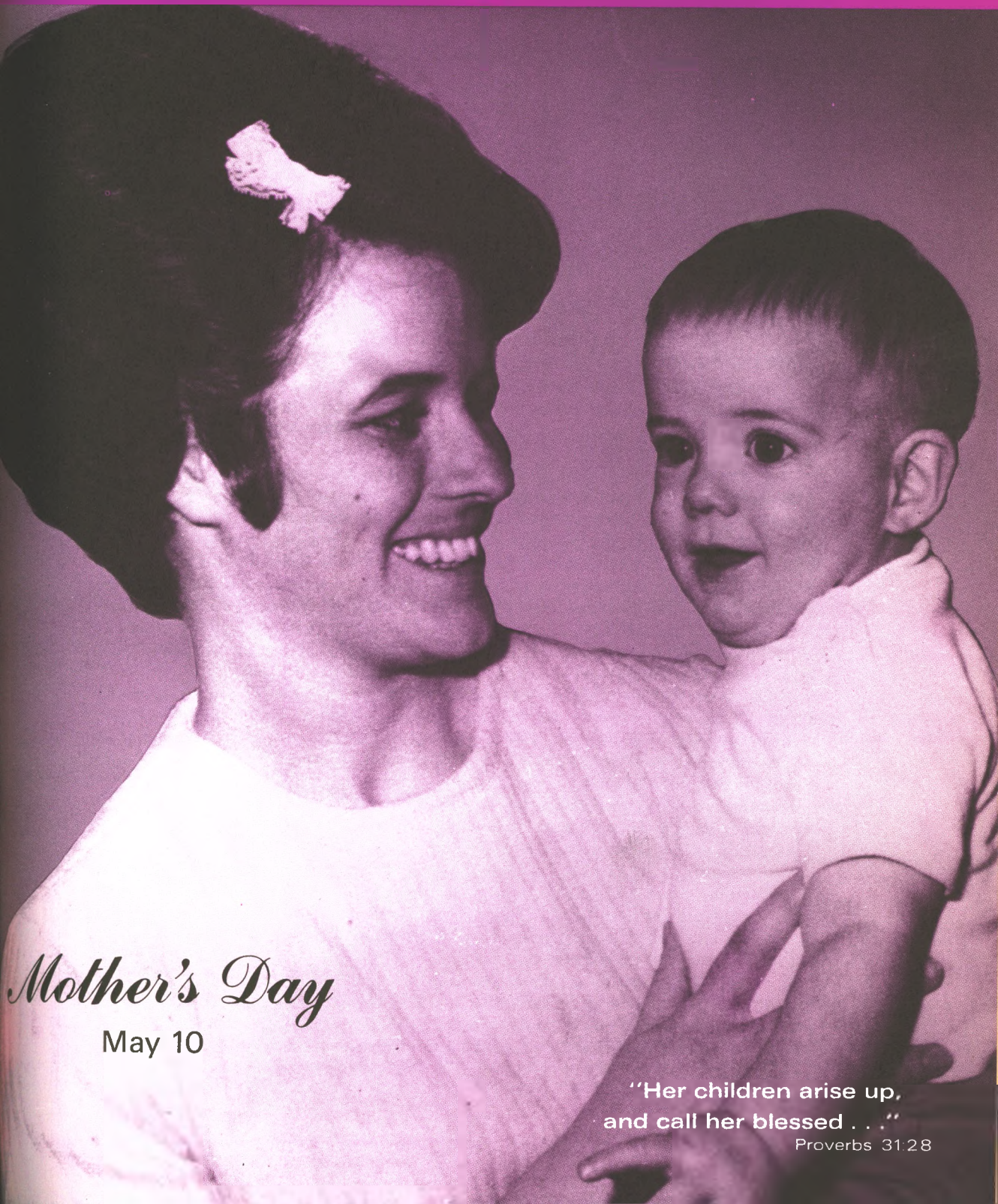
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## Helping Children Learn to Read

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## "WE LOVE YOU BOTH"

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## Mother's Day

May 10

"Her children arise up,  
and call her blessed . . ."

Proverbs 31:28

*General Superintendent George Coulter*



# *Mothers Must Mobilize*

**P**UBLIC concern about the pollution of our environment has already reached unprecedented proportions. It has now become common knowledge that our air is becoming polluted with smog and our rivers with industrial wastes until our oceans are no longer able to “gobble up mankind’s filth.”

Experts say some shocking things about the cost of pollution. Crops are damaged, property is depreciated, economic development is discouraged, and countless hazards to health are encountered.

But what about the moral environment? Not much is being said about the flood tide of moral pollutants which are being unleashed throughout society. The outpouring of moral filth by means of magazines, best sellers, and modern films is threatening the moral fiber of the nation.

Maybe it’s time we looked at the tragic cost of this avalanche of moral pollution. Moral and spiritual values are being discarded. Modesty and reverence are being sacrificed. Truth and honor are in jeopardy.

As never before, mothers could be the instruments to save our society from becoming a moral wasteland. Decisive measures must be taken. Safeguards must be set up. Moral and spiritual “filters” must be installed in the home to guarantee the kind of pure environment in which our youth can live and thrive.

Bible reading and family prayer can surround children with a clear atmosphere which will save them from sin’s defilement. A consistent Christian example can inspire the kind of confidence young people need to keep themselves “unspotted from the world.” Reasonable and consistent disciplines concerning television viewing can save youthful minds from unnecessary exposure to the blight of sin’s allurements. Wholesome family activities can provide legitimate challenge and opportunity for personality development and adjustment.

As always, Mother’s Day gives us opportunity to express our tender sentiments to those who brought us into this world. This year, mothers face heavier responsibilities than ever before. They must act now to counteract the moral pollution which threatens our environment. □



# HELPING Children Learn to Read

**I**N these troubled times few questions are asked more often than this one. Many parents are concerned when their children do not reach their expectations. Yet too often when they ask the question, they are rebuffed, criticized, made to feel guilty, blamed, or even "sneered at"—instead of receiving help.

But I'm glad to reply quickly to Mrs. Worried in an affirmative way.

**"Yes, indeed, Mrs. Worried, you CAN help your child! In fact, you really have a great deal to do with his success—or lack of it."**

**I** Even before he can read for himself, there is so much you can do.

Just like measles, the *love of reading* is caught! It is contagious. If a mother is truly interested in reading herself, if she is enthusiastic in talking about what she reads, if her child often sees her enjoying herself reading—then he will want to read too.

Parents should read *daily* to their *little* children. The time to read a story or book about a rabbit to a little child is when a rabbit appears in his world. The time to "look it up" in an encyclopedia is immediately upon hearing him ask a question about something he has seen on television. The love of reading is enhanced by daily natural exposure to books (early in life) that stretch his pleasure in or understanding of something in his experience.

Thus reading becomes a way of life. He sees adults handle, look at, and read books at home. He observes them enjoying papers, magazines, religious literature. He goes to the library with adults when they get books, and he is permitted to browse and choose one to take home too.

And further, his mother and dad *enjoy* reading to him (over and over) this wonderful book he chose for himself. More important than anything else in early childhood (if a mother wants her child to become a good reader later on) is a *parent* who reads, a *parent* who enjoys reading,

a *parent* who is observed by his child when he reads! A *parent* who uses every excuse and every possible opportunity to read *with* him.

## II

**And you can help him MATURE, so he won't have needless difficulties when he begins to read.**

Before your child can learn to read well, he must have matured physically. Parents must have him checked by physicians to make sure that he has no vision difficulty, that his eyes can focus on a line of print, that his hearing is not impaired in any way, that he has no physical impairment in speech.

You can help your child mature emotionally, socially, and mentally and your child will advance in school. This is the foundation you help your child to lay during his preschool years, and upon which his teacher later builds.

Another thing many parents do not realize is that it is highly important to build *self-confidence* in a child. Without self-confidence—unless he really believes he is a worthy individual—unless he thinks of himself as a person who *can*, the sad fact is: he *can't*.

Self-confidence is developed through praise, through accepting him for himself, and through communicating to him through the love you feel in your heart toward him. Parents who bend every effort to help their children mature will be most successful when they guide, help, reassure, encourage, praise, love, and do it all gently and lovingly.

## III

**And there's so much you can do to help him enjoy reading.**

Christian parents know that it is essential to anyone's eternal salvation that he read and meditate regularly on the holy Word of God. This is one of their greatest concerns when they think of the child—and reading! How can a parent help his child develop a desire to read the Bible?

### NOT:

by requiring it  
by demanding it  
by exacting it  
by forcing it  
by teaching it

### BUT:

by exemplifying it  
by inspiring it  
by encouraging it  
by creating it  
by making it desirable

The *desire* to read is of the greatest importance. As much as parents and teachers know the necessity of children becoming good readers, they also know that the ability to read is of no value unless the child develops a strong, lifelong interest and *desire to read of his own accord*.

To strengthen such desire, the parent and teacher must see to it that the child's experiences with reading are happy ones. The happier these experiences, the more he will read. The more he reads, the more proficient he becomes. And the more he *wants* to read.

## IV

**Christian parents MUST help a child enjoy reading the Bible!**

1. Give him *his own* Bible for his birthday or Christmas.

2. Read the Bible *to* him—enthusiastically, and with understanding, with emphasis on the right places, with proper feeling.

3. Read the Bible *with* him—letting him feel your love for it.

4. Buy him a good Bible story book, with pictures in full color. Help him discuss the pictures and the stories in order to develop good concepts of what God is like, how much Jesus loved us, what sin is, the importance of self-discipline, the need for all to be saved, friendship, etc., etc.

5. When he gets so he can *read and use* his Bible well, present him with a good, interesting, modern translation. Then as you read it *to him and with him*, compare it with the KJV.

6. As soon as he uses a picture dictionary in school, give him a Bible picture dictionary. A concordance, too.

7. Our Nazarene Publishing House has a nice, King James Version, Shield Bible especially for our children (=B800N @ \$2.30); also the beautifully illustrated New Testament (=TE253 @ \$2.70), and many fine Bible story books.

And in conclusion, Mrs. Worried, remember:

**If a child can't read in school, he can't read his Bible either.**

**If a child doesn't want to read, he won't. And neither will he read his Bible.**

**And the child who can read—but doesn't—is little better off than the child who cannot read. □**



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# "WE LOVE YOU BOTH."



• **By Pauline Spray**  
Traverse City, Mich.

OUR daughter overheard one of her first-grade students ask another, "Do you think your mother wants you?"

"Of course, she does!" came the youngster's response. "If she didn't, she would have put me in an orphanage!"

Love, affection, and security, so the authorities tell us, are the basic needs of children.

Since parents are the objects of a child's love and fear during early childhood, it is their love that their offspring need most.

A nurse friend of mine works in a mental hospital. Among the patients she cares for is a little boy who cannot speak. He has been emotionally affected because his parents rejected him. They wanted a girl but had a boy instead.

It is difficult to believe that some parents do not love their children. But it is true. The baby does not resemble the father's side of the family, so the father rejects him. The child was not a "planned event," so the mother neglects him. The birth of the baby disrupted his parents' plans and inconvenienced their way of living, so the child is denied their love.

A counselor working in a Christian college with a therapy group asked how many of the students had received love and affection at home. Not one in the nine answered affirmatively.

Often parents are unaware of the reasons they resent their children. In fact, they may not admit to themselves that they do not love or want their offspring.

And a host of parents, Christians included, are simply negligent—or too busy. They fail to say the magic words, "I love you."

"But, I don't have to say it," they rationalize. "Don't I show my family every day that I love them by working hard?"

SHOWING is fine, but TELLING is needed too.

Some people cannot break down their emotional reserve and express their true feelings or so they think.

But why should it be so difficult for Christian parents to tell their children, "I love you"? Could it be because they have stopped saying it to each other? Surely it wasn't difficult for Mom and Dad to make this declaration to each other before their marriage. Why did they stop? Was it after the first rift or two? Are they too stubborn, or too weak, or too embarrassed to say these magic words now?

Love is the cry of our delinquent youth today. Where did it all begin? Are these youngsters looking for the love and affection they failed to receive in early life?

When a child is denied love and warmth, he may become hostile. The repression, or squelching, of hostility is the key factor in many neurotic problems. And the host of people being treated for psychosomatic illnesses bears proof that the problems are legion.

God gave my husband and me two lovely daughters. When they were at home with us, we carried on a unique nightly ritual.

"We love you both," we called from our room to theirs.

"We love you both, too," they called back.

If perchance one of them was disgruntled, she would temporarily withhold her usual reply. But after a few minutes the words came, weakly and muffled perhaps, but they came: "I love you both."

Now distances divide us. We cannot call from our room to theirs nor receive their responses. However, our long-distance telephone conversations conclude with the same heartwarming message, "We love you both." □

BY EARL G. LEE



Pasadena, Calif.

## DISCOVERY

### My Mother

MY mother was an "ordinary person" in the eyes of the world. Not mine! By today's standards she would not be considered educated. But she had a truly educated heart. I had her only until I was 21. She had often prayed that God would spare her until her two children were grown. I was a junior at ENC when she died very suddenly of a heart attack.

Mother was a very strong person, physically as well as morally. Her church was paramount in her life. One Sunday as we were eating our favorite meal, a boiled dinner, she made a remark I've never forgotten. The church was having some stormy days and she said, "The church may not need me, but I need the church." That settled it for her. And also for me!

Her home was her palace and I always knew where to find her. She was in her home being mother. It took her one year to read through the Book of Isaiah. Many times when I would come home from school I would find her in her favorite rocking chair reading Isaiah. There was a special kind of security in this sight as I went into the kitchen for some of her good cookies and a glass of milk.

One day as a friend and I watched her finishing polishing a windowpane she stepped back and asked, "Do you see any holidays on the pane?"

My friend had never heard the expression and looked quite puzzled. Mother laughed as she said, "Any little places I've missed?"

No, there weren't many places Mother missed in my life. She paid attention to detail. I was her detail!

One day I was engrossed in a game of ball and she tapped on that same windowpane and beckoned for me to come. I called out, "What do you want?" and went right on playing.

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Soon I heard my name called in that no-nonsense tone mothers have, and I went right into the house. She met me with a hairbrush (not meant for my hair) and the quiet suggestion, "When I call you, you say, 'I'm coming,' not, 'What do you want?'" I learned that lesson the old-fashioned, hard way. Such discipline made it easier to bend my will to God's will in the years to come.

Mother prayed with me in 1924 when I found Christ as my Saviour while a little fellow, and then again while a senior in high school when I answered God's call to the ministry. The memory of my mother is hallowed and beautiful because she laid her treasures up in heaven. Through my life and those I influence, dividends are shared.

**H**ALFHEARTEDNESS in religion is the greatest plague of the modern day!

The spirit of this age is an ease-loving spirit. People are not wanting to "get involved." Consequently they try to enjoy the benefits of the Church without meeting its demands.

The great need in all of our churches is for committed Christians: those who will put God, the church, and spiritual matters *first* in their lives.

Jesus never intended the Christian religion to be anything but a complete, thorough, and comprehensive commitment of our *all*. He said, "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind" (Matthew 22:37). Again He said, "But seek ye *first* the kingdom of God, and his righteousness" (Matthew 6:33). And still again, "If any man will come after me, let him *deny himself*, and take up his cross, and follow me" (Matthew 16:24).

Christ never lowered the price of discipleship to please any prospect. He lost a few disciples by doing it this way, but He kept His kingdom. And still the requirements are the same—"all," "first," "deny himself."

St. Paul exhorts us in Romans 12:1, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* This verse gives us the following picture of the committed Christian:

#### THE INSPIRATION FOR COMMITMENT—*the mercies of God*

Concluding a great exposition on the mercy of God, Paul said in Romans 11:36, "For of him, and through him, and to him, are all things." "Therefore," in the light of all His mercies toward us, we must present our "bodies a living sacrifice."

Isaac Watts said the same thing in different words: "Love so amazing, so divine, demands my soul, my life, my all."

We are called upon to be committed because the Cause to which we are committed is worthy. Nothing less than a commitment of everything can be justifiable in the light of Calvary. Christ is both our Example and the Cause for our commitment.

#### THE DEMANDS OF COMMITMENT—*a living sacrifice*

Jesus did not go the lonely, painful road to Calvary so that we could merely "enjoy" an easy religion with no demands. He said that every one who would be His disciple would also have a cross to bear. This personal cross is for committed people only. No one else will "fit" there.

The committed life is the crucified life. The committed Christian is one who is a *living sacrifice*. This means that commitment is not only an act for a moment, but also an attitude for life. We must not only die out initially; we must daily remain "dead indeed unto

sin" if we would be "alive unto God."

#### THE QUALITY OF COMMITMENT—*holy*

The committed life is a holy life. To be committed to Christ we must break all previous commitments to sin and the world. Paul adds in Romans 12:2, "And be not conformed to this world . . ." We cannot be committed to Christ and at the same time be conformed to the world. Jesus said that we must "forsake all" as well as "follow" Him.

#### THE APPROVAL OF COMMITMENT—*acceptable unto God*

The committed Christian looks to God alone for His approval. Our commitment is a commitment to Him. True commitment is blind to everything but His approval. We don't need to know the future; it is sufficient to know Him.

The lady who said, "I'm afraid to tell God I'll do anything—I'm afraid of what He might ask me to do," did not have the right concept of God. He will require only that which is best for us.

The committed Christian has learned the secret of life's greatest joy—being "acceptable unto God." It is such a comfortable feeling to be committed to One who has our very best interests in mind.

The hand that was nailed to the Cross can be trusted. We commit to Him, and He "accepts." Where could greater joy than this be found?

#### THE WISDOM OF COMMITMENT—*reasonable service*

Nothing less than our *all* would be reasonable in view of all He has done for us. When impelled by a vision of the Christ who said, "I



• By Forrest McCullough  
Tulahoma, Tenn.

# The COMMITTED CHRISTIAN

must work the works of him that sent me," the Christian cannot afford to be less than committed. The same compelling urgency that prompted our Master must grip the hearts of all who would follow Him. He says to each of us, "I gave My life for thee—what hast thou given to Me?" And what else could we give than a complete complete commitment of ourselves?

*But drops of grief could ne'er  
repay  
The debt of love I owe.  
Here, Lord, I give myself  
away:  
'Tis all that I can do.*

The committed Christian receives more than he gives. We give ourselves to God; He gives of himself to us. What an exchange!

For not only do we cast ourselves on Him, but in doing this we cast our "cares" also. He then takes over the controls of our lives, and this results in having the all-wise, all-powerful, Almighty God to guide, direct, and bless our every interest.

Christ commits himself to care for those who are committed to Him. Bless His name! □

• **By Pat Kenoyer**

Egmont, British  
Columbia, Canada

## Your Most **IMPORTANT** Moment

**E**VERY family lives through times of pure upheaval. Perhaps this is the morning Jimmy can't find his school shoes. Sally's hair is especially snarly. You and your spouse are racing against the second hand to settle your disagreement about a big financial step.

But stop! Within seconds the members of your family will go their separate ways. This could be the last moment you and your loved ones are all together. This is the most important moment of your life.

Some of us learn the value of moments only through some painful experience. A young couple I knew bought a house and lived in it only months before it was gutted by fire. They cleaned up the mess and moved back into the house to live in it while rebuilding the inside.

Of course it was difficult for the young wife to care for children and keep house in that confusion. Understandably she wanted her home clean, attractive, and well-organized again. She urged her husband to spend all his free time carpentering, so their lives would soon be normal again.

The continued exertion was too much and long before the house

was repaired the young man died of a heart attack. Suddenly a neat, finished home didn't matter to the young widow. Then she thought of all the ways she could have given patience, love, and laughter to their trying situation.

Belatedly she saw while she lived for future happiness she let the valuable moments slip wastefully by.

Now a widow with four preschool children she is determined not to fail her loved ones again. She learned through suffering the importance of living each moment as though it were your last.

This young woman's experience is typical of many. Yet we don't have to lose a loved one in order to begin living each minute to its fullest. It is a simple procedure to keep reminding ourselves this is the most important moment of our lives.

A friend of mine one day realized her children would be grown and likely gone from home within five years. She knew how quickly that time would pass. All at once it became urgent to squeeze every drop of happiness from every moment.

She learned she could inject love into even the most serious or hectic times. Her attitudes changed. Things which would have irritated

her before faded into nothingness. Words she previously would have left unsaid became of great value and had to be voiced.

Not all moments could be made happy, but all could be given meaning. And though she endeavored to live each tiny particle of time to the fullest, she did so because she realized that the minutes combine to make eternity.

Yet for so many of us the moments slip by and become days which grow into years. Before we know it our youngsters are grown and we've lost opportunities to share ourselves with them.

Friends move away before we have time to be close to them. My husband, your wife could die, leaving us with words of appreciation still sealed within us. How often we encase ourselves in artificiality and small talk! We chatter the idle words and leave the meaningful, sincere ones unspoken.

The moments of the past are lost. We cannot relive them. Sadder still will it be if we spend so much time planning for a bright future that we fail to really live the present.

This is the most important moment you and I have to live. The question is—What are we going to do with it? □

# Your Children and Life's Pressures

• By Janice Hancock Abl

Dexter, Mo.



**W**HILE viewing a newscast on the Vietnam War her father was watching on television, my five-year-old daughter said, "O Mommy, that scares me!"

This brought back vivid 25-year-old memories of a frightened little girl running out the door to get away from a radio newscast reporting the latest news from Germany and the South Pacific.

It brought back the shudders as that same child, grown older, read the glaring newspaper headlines reporting the latest news of war in Korea.

I remembered those feelings and breathed a prayer, "Father, give me wisdom in dealing with the pressures of today's world on my children."

As adults, we are prone to consider pressures as distinctly adult.

But come with me to the school classroom. There is a nine-year-old with a white face and frightened eyes. The teacher has just announced a test over material studied that week. He is unable to do his best because of pressure from Mother and Dad to make better grades than he is capable of making.

Come now onto the school playground. There is a pretty, blond, eight-year-old girl with swollen, red eyes. She has been crying all morning because some mocking little boy called her ugly. She has been taught from babyhood that the important thing in life is charm, beauty, popularity, even sex appeal.

Come with me to the little-league ball diamond down the street. See that 10-year-old boy running from the pitcher's mound

to the bench? He is crying. Hear the boos and jeers of the adult spectators? The paramount importance of winning has been stressed to the exclusion of all else.

There goes an 11-year-old girl rushing to her piano lesson. Yesterday immediately after school she went to Girl Scouts; the day before, it was cheerleading practice; tomorrow she will go to her speech lesson; the next day there will be something else.

Children of today are facing pressures never before felt by a generation of youngsters. On the front pages of our daily newspapers and blaring forth from the television and radio are phrases never before encountered: Vietnam, war, race riots, looting, nuclear war, Apollo flights—together with increasing number of crimes portrayed vividly and absorbed by young minds.

Our children are also pushed toward an intellectual excellence never before achieved and their days are crowded with a full school curriculum, music lessons, little-league ball games, scouting programs, children's plays, speech lessons, and any number of other time-consuming activities.

Is it any wonder that we have so many ill-adjusted children in need of psychological help?

Conscientious Christian parents need to be concerned about how to alleviate some of these pressures that threaten to engulf our children.

We must first recognize the pressures that are applied by the adult world. These come from parents, teachers, grandparents, and friends.

Too often, children are their parents' status symbols. The children are pushed toward success so that Mother and Dad may glory in their accomplishments and fulfill their own dreams.

Parents inadvertently make their children afraid: of not pleasing, of failing, of being wrong, of being different. The children are then harassed into not attempting the difficult and the unknown.

The fast changing world in which we live also carries its built-in pressures. The world map itself changes so fast that last year's atlas is already outdated. The strides in the space program we thought so wonderful two years ago are already obsolete. These changes put pressure upon our children far more than we realize.

Further pressure upon our children is the way of life in our society today. Too many families are living to the extent, or beyond the limit, of their incomes and there is uneasiness, unrest, in the family itself. Children, being the perceptive creatures they are, are sensitive to the anxieties of their elders. They sense when there is financial strain. They sense frustrations in human relationships.

We as Christian parents must be concerned because some pressures arise which a child cannot handle alone. In Isaiah 54:13, the prophet promises those who love God, "Great shall be the peace of thy children." To Christian parents this is a great promise. But are the parents of today doing all they can to encourage that peace? What can we do to preserve the peace promised to our children?

We should first reevaluate our emphasis. Are we using the authority we have over our children correctly? Are we concerned with the right achievements—those of developing in our children good character, holy love of God, respect for the rights of others?

We should teach our children to be emotionally mature by learning to find more satisfaction in giving than receiving. A child needs support more than criticism. A child needs time alone, so we should not overorganize his time. We should not rush him into adulthood. We should expect him to act like a child. Most of all, we should create an atmosphere of the love of God in our children's lives.

The following lines appeared in the *Herald of Holiness*, January 1, 1969, from the pen of Dorothy L. Law. Her understanding of children is true.



If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to be sorry for himself.

If a child lives with jealousy, he

learns to feel guilty.

If a child lives with encouragement, he learns to be confident.

If a child lives with tolerance, he learns to be patient.

If a child lives with acceptance, he learns to love.

If a child lives with approval, he learns to like himself.

If a child lives with recognition, he learns to have a goal.

If a child lives with fairness, he learns to have faith in himself.

If a child lives with honesty, he learns what truth is.

If a child lives with friendliness, he learns that the world is a nice place to live. □

• By Leslie Parrott

Portland, Ore.



## THE HOME WITHOUT LOVE



**T**HE sounds and feelings of a home without love are the sounds and feelings of a home where conversation is more like clanging gongs and tinkling cymbals—the most empty sounds there are among all the musical instruments. And what are the feelings in the home where there is no divine love? There are two unique phrases Paul uses to describe these feelings: “I am nothing,” and the other, “It profiteth me nothing.”

Do you ever get a frustrated feeling in spite of your hard work to make the home worthwhile? Do you ever get the feeling that your efforts to make a life for yourself and for your family are like banging your head against a stone wall? Have you ever been in that state

of depression which made you think other persons in your family cared nothing for your feelings and even less for you as a person? Have you ever had the feeling, “I am nothing”? Have the sharp tones in the conversation at your house pierced your ears like gongs and cymbals? These are the sounds and feelings of a home without love.

The first feelings of a home without divine love are the feelings of *self-centeredness, envy, and unkindness*. Love “suffereth long, and is kind”; love “envieth not”; love “vaunteth not itself, is not puffed up.”

If there were a way for you to play back the conversation at your house, the whole family might get

an idea of how much talking with each other is an indication of self-centeredness, envy, unkindness, discourtesy, and critical feelings. On the other hand, the home with Christian love manifests long-suffering with kindness.

Some people suffer but are unkind. They want everyone to pay an emotional price for their suffering, and therefore they are not very kind in it.

One of the greatest problems in marriage and family living today is the need to combine the tremendous drive each person has for self-identity and fulfillment with the equally strong drive for love and belonging.

We see this in the attitudes of a teen-ager who wants to draw up his chair at the table three times a day and partake of all of the benefits of the home and family which are symbolized in love and security, but at the same time does not want the family to dictate how he is going to live, and resents any demands and restrictions the family may make upon him. He wants to belong to the family but he also wants to break away from the family to be himself.

This same inner conflict is seen in the instance of a husband who has a great desire to be loved and appreciated by his wife and at the same time does not want to feel that he cannot make decisions of his own. Or again, this happens to the wife who wants to be dependent upon her husband—she wants to belong to him and to be loved by him—at the same time feeling a

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### My Soul Stands Very Quiet

This morning hour has dawned all decked in gray,  
As silver clouds lie low across the land;  
Thus gentle is the starting of this day,  
And gently stroked by understanding Hand.

The mountains which enclose this valley fair  
Are softened to be more than surf and sod.  
Their upward march is like celestial stair  
And, mist-drenched, tower toward the sky of God.

My soul stands very quiet, very still,  
As I look out through beauty, soft and dim;  
Then, will made firm, my step moves toward the hill,  
Where I shall come to rendezvous with Him!

J. Melton Thomas  
Mount Vernon, Ohio

# Editorially Speaking

● By W. T. PURKISER

## "My Mother's Life"

When Robert Ingersoll, the notorious skeptic, was in his heyday, two college students went to hear him lecture. As they walked down the street after the lecture, one said to the other, "Well, I guess he knocked the props out from under Christianity, didn't he?"

"No," said the other, "I don't think he did. Ingersoll did not explain my mother's life, and until he can explain my mother's life I will stand by my mother's God."

There are multiplied thousands of Christians who could echo that student's words. They might not be able to win an argument with a brilliant though skeptical mind, but they have seen the power of Christ at work in the life of Mother, or Father, or someone close and dear.

Charles Bradlaugh was another scoffer who delighted to attack the faith he did not share. He once challenged Professor Hugh Price Hughes to a debate on the truth of Christianity.

Professor Hughes accepted on condition that the debate take a little different form than usual.

The professor said, "I'll undertake to bring a hundred men and women of various ages from all walks of life to the platform to witness to the saving work of Jesus Christ in their lives. You can cross-examine them as much as you like. But you are to bring a hundred persons of various ages from all walks of life who have been redeemed by your atheistic teaching."

The debate was never held. Bradlaugh immediately cancelled.

The truth behind both of these incidents lies in the fact that the most powerful argument for the reality of the saving power of God in Christ lies not in the intellects of devout Christian minds. It lies in the witness of transformed lives.

THERE ARE, BASICALLY, two kinds of definition. One kind is definition by meaning. It consists in giving the meanings of terms in other words and concepts. A word is defined by other words.

But there is another kind of definition. It is definition by pointing. It defines a word by pointing to an example of what the word stands for.

Both kinds of definition are important and have their place. But when we have used up all the

words we have, the best kind of definition says, "That's what I mean," and points to a sample.

This underlies the Christian doctrine of the Incarnation. Volumes have been written to tell who and what God is. But when he has used up all the words of theology he has, the Christian just points to Jesus, and says, "That is what God is like."

John defined the Light in whom is no darkness at all as "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (I John 1:1).

In lesser degree but no less surely, the best definition of a Christian is to point to a consistent and godly life. I know the gospel is true because I have not only felt its power in my own life, but I have seen it work in the lives of my mother and my father, and in the life of the mother of my own children.

Mother's Day will always mean many things to many people. But happy are those whose faith finds foundation not only in logic but also in life. Unbelief cannot explain a Christian mother's life. Therefore it cannot destroy faith in Mother's God. □

## The Sacred and the Secular

We have long been used to dividing life up into two different spheres or sections. We assign one area of life to God and call it sacred. And we consign the balance of life to a rather undefined sphere called the secular.

It is becoming more and more clear that such a division really doesn't mean much. Actually, it can be very dangerous.

For example, there are those who would make religion a matter of the "sacred" in such a way that it has little or no effect upon the "secular." They compartmentalize their lives to the extent that they are religious on Sunday or in church and live without much evidence of God in their lives the rest of the week.

It will take more than a sort of religious gloss or luster on secular living to convince the world that there really is something to Christianity. The

Britisher who said that his church was only the Conservative Party at prayer was pointing out a fatal flaw in any church.

It is true that some who argue for the breaking down of the distinction between the sacred and the secular do so in order to absorb the sacred into the secular. Such is the mood of *The Secular City* which Harvey Cox appears to think can replace the *City of God*.

Some of those, at least, who call themselves "theologians of the secular" seem less concerned to lift the secular into a new dimension of spirituality than to reduce the spiritual to the level of the natural man.

BUT THERE IS an entirely different way in which the sacred and the secular may be seen to coincide. It is to recognize that Christ Jesus is the Lord of all of life. There is nothing outside His domain for those who are totally dedicated to His will.

There must always be tension between the unredeemed world and people of God. But the tension comes, not because an alien world exists outside the purpose of God, but simply because it "lieth in wickedness" (I John 5:19) in spite of the fact that God loved it and gave His only begotten Son to pay the price of its redemption.

So Christians are to be "in" the world but not "of" it, as Jesus expressed it in the prayer that His people might be sanctified (John 17:15-17). We are to be "in" it as leaven in the meal, as salt in the food, as light in the darkness.

But the kind of being "in" the world of which Jesus spoke is not just passive presence. It is a redemptive witness by life and lip to the better way.

The late Sam Shoemaker wrote, "If God so loved the world that He sent His Son, we ought to love it, too—not in what is usually called a 'worldly' sense, but as sharing in the joys and sadnesses and realities of its life, not as pious spectators on the sidelines."

Dr. Shoemaker continued: "Within, we ought to be deeply cut away from the world: but outwardly we ought to be more identified with it than anyone else. Our Lord was. He belonged to both worlds, and so must we. We must have a real love for those things and those people that, when loved too much, or loved in the wrong way, make us undesirably worldly. Christ established a foothold within this world before He set out to change it. We must do the same."

I am not unaware that such words may be wrongly interpreted and wrongly applied. But they still express a great truth. It was not by living in a religious ghetto that Jesus earned the reputation of being "the friend of publicans and sinners."

WE ARE IN THE WORLD to build a bridge between God and man. But the bridge must be solid at both ends. It must be firmly rooted in an experience of the divine. And it must be built on a solid foundation in love for and knowledge of the human. "It is the false saint who is simpering: the real ones are usually shrewd and realistic."

So many of us seem to have forgotten what Sherwood Wirt reminds us of: that our fathers in the holiness movement "carried the doctrines of holiness and Christian perfection into the seamy aspects of the day. They revealed a boundless passion for the welfare of humanity. Anything that stood in the way of making America great—and Christian—they opposed. Thus they spoke frequently for the friendless, the jobless, the drunkard, the illiterate, the Indian and the Negro, the widow and the orphan."

Such a concern for the secular is firmly fixed in the Constitution of the Church of the Nazarene. When we talk about our rules, we should not omit the injunction that urges us "to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy as opportunity and ability are given" (*Manual*, 1968, pp. 38-39).

Nor should we back away from the order in which "bodies and souls" appear. There was wisdom in the command of William Booth to the officers of the Salvation Army years ago: "Never preach to a man who has an empty stomach."

The sacred and the secular are not identical. Neither are they independent. God works through nature—human and otherwise—as well as directly. The secular is safe only as it is lifted into the realm of the sacred.

Christ is Lord of all, and it is God's purpose to make His Son King of Kings and Lord of Lords. While the earth and all its works shall be burned up, the conflagration is not for the purpose of destruction but regeneration: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13).

Sacred and secular are therefore two sides to one coin. We should neither confuse them nor cut them apart. Although written in another context, Paul's words are also true at this point: Christ "is our peace, who hath made both one, and hath broken down the middle wall of partition" (Ephesians 2:14). □

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***Dear Lord, turn my complacency into compassion. May I be instrumental in helping someone to seek Thee today.***

**Eugene L. Stowe**

# The Home . . .

(Continued from page 9)

great need to be outside the home, where through work and other activities she can find a personal identity and fulfillment.

Nothing aggravates this built-in family tension more than self-centeredness, envy, and unkindness. Unless, through Christian love, members of the household can learn to structure situations from the point of view of others in the family, the home can become a place of terrible tension and verbal fighting.

Slamming doors, lifting voices, walking out, baiting, unwillingness to talk through a problem as a lady or gentleman—all these are the ways self-centeredness and envy express themselves through unkindness in the home. These are the feelings and sounds of a home without love.

In the home where there is no real divine love, *anger always lurks near the surface and is easily provoked.* Love "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

Anger is a part of life, and anyone who tries to deny the God-given emotion of anger is trying to deny a part of personality. This is the way God made us.

Under certain kinds of conditions our bodies go through a physical reaction; the heart begins to palpitate; adrenalin is secreted into the bloodstream; sweat breaks out in the palms of our hands, and the throat becomes dry. The eyes become dilated, and the entire body can react with greater strength and speed than is normal.

This biological response becomes a physical reaction to threatening circumstances. We can change the physical response only by getting rid of the circumstances or by reinterpreting them; the greater the threat, the greater the physical reaction.

If anger is a God-given emotion, when does it become wrong? *First*, anger is sin when it becomes uncontrollable.

How old should a person be before he stops having temper tantrums? Four years old? Should you have outgrown temper tantrums by the time you are seven

years old? When you are 12 years old are you big enough to escape any tendencies toward uncontrollable outbursts of anger? Or should this happen by the time you are 40?

That home which has no divine love in it is subject to an uncontrollable outburst of anger any-time somebody's will is crossed. The only antidote is understanding love.

*Second*, anger is sin whenever it hurts yourself or somebody else. Whenever a man strikes a woman, it is wrong in the sight of God and in his own sight. He has broken a law of the inner man.

One of the laws written in the hearts of men is respect for each other in the home. And when this respect is contradicted by an angry outburst which hurts another, it is evil and sinful.

*Third*, anger is wrong when it is prolonged. St. Paul said, "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Ephesians 4:26-27).

In some homes, anger is never allowed to die. God himself cannot change that which has already happened. The only way to handle anger in the home is to heal the breach and let love prevail. Three of the sweetest words in any family conversation are, "I am sorry."

In homes where there is no divine love, the conversation is more critical than helpful. The Scripture says, Love "rejoiceth not in iniquity, but rejoiceth in the truth." But in these homes Father and Mother feed on negativism and teach the children to do likewise.

Some years ago a professor at the University of Pennsylvania made a study of dinner-table conversations. By hiding microphones in a certain number of homes, he listened to over 200 samples of dinner-table conversation. After these were all organized, he placed the conversations into *several categories*.

In some homes, there is primarily a monosyllabic terseness used for getting what one wants.

The family goes to the table as though it were a refueling stop. Like many car owners, the family members were intent only on getting their own fuel while they ignored as much as possible the attendants and the other people who were also trying to refuel at the same station.

The types of monosyllables used most in these conversations were: "more," "yes," "salt," "pepper," "please," "thanks." And the family was gone!

These people did not get angry with one another; they just tried to ignore each other. They tried to act like no one else existed except themselves.

A *second type* of conversation in some homes centered on the evil found in family members. If there were any disciplinary problems to be handled, they were handled at the dinner table in full view of everyone. The food was criticized and bad manners were paraded before everyone.

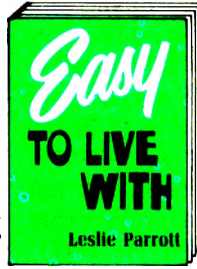
The kind of conversation which went on around this type of table was used primarily to puncture each other's ego, and to drive in barbs which would hurt long after the meal was forgotten.

Then there are those, he said, who tend to center their conversation on the evils of other people outside the family. Old bones which the family had gnawed before were often refurbished with juicy, new tidbits.

Family members found fault with the neighbor's children, with everyone they worked with, and the church they attended. In this kind of families the father and mother were unwilling and unable to accept the fact that there were any problems within themselves.

The best way to deal with yourself if you don't want to accept the fact of your shortcomings is to look for these failures in everybody else. If you don't like Bach or Beethoven, it must be their fault. Lash out at them or anyone else who makes you feel inadequate. This will help build up your feelings of self-righteousness. Soon you feel you are better than everybody else, and criticizing other people for your own faults tends to make you forget your painful shortcomings. Or does it? □

—From *Easy to Live With*, Beacon Hill Press of Kansas City, 1970



# My Unforgettable Teacher

• By Vade Lee Barkley

El Reno, Okla.

**W**ITH effort I could perhaps recall the names and picture the faces of most of my teachers. One teacher, in a one-room country school, taught me to read and write, add and subtract, multiply and divide. My junior high and high school teachers added to my store of knowledge. In college and university, more scholarly professors helped to both broaden and narrow the scope.

But my unforgettable teacher, the one who made by far the greatest contribution to my life, is the one who taught me eternal values.

She never expressed concern over her salary nor the number of hours per week she devoted to her task. She was never too busy for a personal conference. She never dismissed for a holiday.

She never complained about her teaching load, nor did she lose patience and punish severely when her students failed to learn as fast or as much as she expected. If she considered going on strike, we never suspected.

Many times she must have become weary and discouraged with her overwhelming responsibilities; but, realizing that she must rear her children alone, Mother sought the Lord for guidance and strength to teach us the most important lessons.

*Mother taught us to pray.* One of my earliest recollections is the family altar.

When my father was in the initial stages of the illness which claimed his life, he went to spend the night with his mother. As Mother and the children at home arose from family prayer, I said, "Oh, I forgot to pray for Daddy." Back down on my knees I went, and the Lord answered the prayer of a little three-year-old girl.

Dad told us later that he was suffering severely early that night, but it seemed that an angel came

and made his bed, the pain stopped, and Dad was soon asleep. That answer was only the beginning of numerous blessings our family has experienced because Mother taught us to pray.

*Mother taught us to give.* As a widow, Mother frequently embarrassed some of the men in the church because they were ashamed to give less than she gave.

Mother tithed. Her motto was "You can't outgive God."

Three months before her death, Mother called the college business manager and lawyer and willed what little she had to Bethany Nazarene College.

A few weeks later we took her in a wheelchair to see the sanctuary of the new Bethany First Church. Awed by its splendor, she remarked, "You know, I helped build this church with my tithe."

Shortly after her death I received a statement from that church: she had paid her tithe as long as she lived. Another widow's mite, but because of Mother's example, her children pay tithes and give offerings.

*Mother taught us to love.* As a young and later a middle-aged woman, Mother was on duty every time anyone in our community became ill.

Hospitals and nurses were practically nonexistent, and doctors were scarce. But Mother was always available to assist when a baby was born, when a neighbor had malaria fever, or when someone died.

In advanced years, she enjoyed visiting the sick and preparing food for them. But most of all, she loved the Lord, who saved her as a child and kept her through the years. Thank God that she taught us to love Him and our fellowman.

*Mother taught us to live.* In the community in which we were reared, professors of holiness were rare indeed. We had no holiness

church to attend; but somehow a sprinkling of holiness people, including Mother and her parents, sponsored an annual holiness camp meeting.

In those 10 days we had to store up enough spiritual food to last a year, except for what we might get from Bible reading, prayer, and listening to a nominal preacher who did not believe in, much less experience, holiness.

But Mother would admonish us, "We must not only live right; we must live so that people know we live right. We must uphold the standards of holiness." Evidently the Lord, with the help of the camp meeting evangelists, the Bible and holiness literature, guided her in establishing standards; for when we moved to Bethany and joined the Church of the Nazarene, we had no difficulty complying with the church rules.

*Mother taught us to die.* Everyone who knew Mother well was impressed by her victorious attitude toward death. As one who had seen loved ones suffer intensely before death, Mother always declared, "I wouldn't call them back if I could."

When a friend expressed concern that she might die alone, she insisted that it would make no difference.

She enjoyed life, in spite of its hardships; yet she talked about death and the second coming of Christ with the enthusiasm of a bride-to-be awaiting the arrival of the groom.

Although her death did not come suddenly, as she had anticipated, we were never more conscious of the presence of the Lord than when we watched beside her hospital bed until her Master saw fit to release her.

In her last few days of semiconsciousness, among the few words we could distinguish were "Bible," "preacher," and "pray."

In these days of distress and uncertainty, I thank God that Mother taught us that "to live is Christ, and to die is gain."

Although Mother had no teacher's certificate, no preacher's license, no doctoral degree, no financial assets, no social prestige, she taught the most valuable lessons, preached the most practical sermons, instilled the only true philosophies, revealed the key to the richest treasures, and introduced us into the fellowship of heavenly royalty—the King, His Son, and His redeemed children. Eternity alone will reveal the influence of such a life. □

**COLORADO MINISTERS  
ON MISSION TO PANAMA**



The Panama District experienced revival during the last two weeks of February with 12 ministers from the Colorado District. They were, as pictured from left to right, Revs. Bill Sullivan, Paul Berger, Ray Hawkins, Earl Wheeler, Rex Morris, Neil Wiseman, Bill Gooden, E. E. Moses, Robert Leffel, E. L. Cornelison, Stanley Unseth, and Hiram Sanders.

In a district Sunday school contest led by Rev. Neil Wiseman, church school chairman, arrangements were made for this trip to Panama for the winners. They did not come as mere tourists. Their time was taken up in work projects and preaching in simultaneous revivals in every church and mission on the district.

God used these men in an unusual manner. They were involved in preaching in evangelistic services, Bible study, prayer meetings, and work projects such as painting and building church benches.

Despite language barriers these Colorado ministers were able to share two weeks of successful ministry. God gave some glorious victories in the revivals.

A new work was begun during their visit in the third largest city of Panama, La Chorrera. The missionaries and national pastors all thank God for the spiritual impact felt on the Panama District from the visit of the Colorado ministers.—**ELMER O. NELSON**, reporter.

**NEW CHURCH IN JAMAICA**

On Palm Sunday, 257 Jamaicans gathered at Maxfield Avenue, Kingston, Jamaica, for the ground-breaking services of a new Church of the Nazarene in that city. It was a historic day for the church.

The congregation is presently meeting in a renovated house on the property, but the Sunday services marked the beginning of a new sanctuary.

Taking part in the services were: Dr. E. S. Phillips, executive secretary of the Department of World Missions, and Mrs. Phillips; Rev. Ralph Cook and Rev. and Mrs. Jerry Demetre, missionaries; and Rev. and Mrs. John



PHOTO (CREDIT—CLEANER

**Dr. E. S. Phillips, executive secretary of the Department of World Missions, turns Jamaican soil at 131 Maxfield Avenue, March 22, for the erection of a church in Kingston, Jamaica.**

Smee, newly appointed missionaries to Jamaica.

Among the governmental dignitaries on hand for the occasion were the Honorable E. C. L. Parkinson, speaker of the House of Representatives, and Senator McPherson.

Located near the heart of this capital city, this church will serve as a great arm of holiness evangelism.—**JOHN SMEE**, reporter.

**NAZARENE CAMPS**

**ALASKA**, May 24-26. First Church of the Nazarene, 402 11th Avenue, Fairbanks, Alaska 99701. A. C. McKenzie, evangelist. Roy J. Yeider, district superintendent.

**DISTRICT ASSEMBLY INFORMATION**

**BRITISH ISLES NORTH**, May 11-12. Sharpe Memorial Church of the Nazarene, Burgher St., Parkhead, Glasgow, Scotland. Host Pastor: Sidney Martin. General Superintendent: Dr. V. H. Lewis.

**ALABAMA**, May 13-14. First Church of the Nazarene, 1700 W. Jackson St., Pensacola, Fla. 32505. Host Pastor: Ford Lee Boone. General Superintendent: Dr. Orville W. Jenkins.

**LOS ANGELES**, May 13-14. Bresee Avenue Church of the Nazarene, 1480 E. Washington, Pasadena, Calif. 91104. Host Pastor: J. George Taylorson. General Superintendent: Dr. Eugene L. Stowe.

**NORTHWEST**, May 13-14. First Church of the Nazarene, 1700 8th St., Lewiston, Idaho 83501. Host Pastor: Charles A. Wilkes. General Superintendent: Dr. Edward Lawlor.

**WEST TEXAS**, May 13-14. River Oaks Church of the Nazarene, 5620 Black Oak Ln., Fort Worth, Tex. 76114. Host Pastor: R. T. Bolerjack. General Superintendent: Dr. George Coulter.

**BRITISH ISLES SOUTH**, May 16-18. First Church of the Nazarene, Daubhill, Bolton, Lancashire, England. Host Pastor: Raymond Spence. General Superintendent: Dr. V. H. Lewis.

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| Gary & Linda Brown        | Allen Killen                 |
| Roger Brown               | Wally & Ginger Laxson        |
| Ann Burnem                | Paul & Helen Mayfield        |
| W. Emerson & Lois Chapman | Paul McNutt                  |
| Leon and Marie Cook       | Dwight & Norma Jean Meredith |
| The Herman Crewses        | Bob & Ida Mae Mickel         |
| Darrell & Betty Dennis    | Jim Monck                    |
| Pat Duncan                | The Pickering Family         |
| Ralph & Joann Dunmire     | Paul Qualls                  |
| The H. T. Eastmans        | Keith and Pat Showalter      |
| Lee Everleth              | Ottis Smith                  |
| The Paul Fowlers          | J. C. Wallace                |
| George & Kathleen Greiner | Marie Wallace                |
|                           | John Whisler                 |

A picture of each appears on the front of the sleeve. On the back side is a thumbnail account of many of the music highlights of the conference.

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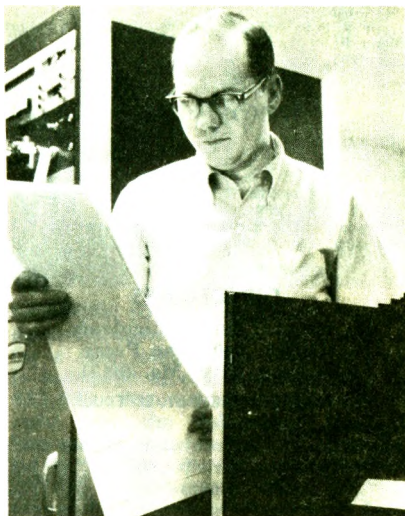
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**THE BELLAIRE (TEX.) CHURCH** of the Nazarene recently received members for the thirty-sixth consecutive month. During these three years 82 new Nazarenes have united with the church.

Present and pictured for this occasion are members received during the last 36 months, along with Dr. W. R. McClung, district superintendent, and Dr. Hardy C. Powers, general superintendent emeritus. A few years ago Dr. Powers ordained the pastor, Rev. Terry Curtis.

Rev. Marlow Salter, office manager of the General Secretary's office in Kansas City, was the founding pastor. The Bellaire church is also the last home mission church that Dr. V. H. Lewis organized as district superintendent of the Houston District in 1955.



**NAZARENE Publishing House Employee, Arden Brokaw, of the newly organized Photo Composition Department, examines the firstfruits of the new Photon photo composition machine. Seven galleys of print were produced at an amazing speed of approximately 24 minutes. The new department will speed up typesetting operations for the "Herald" and other periodicals.**



### Con: Rules "Rhetoric"

I am sure that most Nazarenes appreciate the efforts of the editorial staff to make the *Herald* more newsworthy and spiritually and intellectually stimulating. The current emphasis on the rules of the church is a case in point. I would not argue here for a particular point of view concerning the rules, but I would say a free and open discussion about them is needed. Hopefully the editors will include many points of view to insure a balanced presentation.

Also, I would add a note of caution. Both editors and writers should avoid rhetoric which is inflammatory or judgmental. Two articles in the March 11 issue . . . illustrate the point. They each clearly imply that any member who has any questions or reservations concerning either the *Manual* or the church rules is in need of "guidance" or spiritual help. This is a serious charge, and it will offend

the sensibilities of many of our fellowships.

It would seem imperative, in order to properly focus the issues, to remember that our denomination, which seeks to be an instrument of God on earth, retains its essential human and temporal character. No such institution, or group of leaders, or set of policies and rules at any time in history (save Christ himself and the Holy Scriptures), have had God's complete endorsement as revelation.

Thus no denomination should resist serious and well-meaning evaluation by its membership, for this is a duty required by personal Christian stewardship, and to assume any other position would contradict our Protestant concept of the priesthood of all believers. . . .

DAVID L. STRAWN  
Illinois



### Showers of Blessing" Program Schedule

Dr. William Fisher

May 10—"What a Woman!"  
May 17—"Before and After"

### CHURCH TREASURERS

The 1969 Thanksgiving Offering went over the goal of \$2.4 million. We can go over the Easter Offering goal of \$2.5 million, too. Has all of your Easter Offering been sent in? Send it now.

Remember, it is an offering for world evangelism. We give that others may live!

Send your offering to

Norman O. Miller, General Treasurer  
6401 The Paseo  
Kansas City, Mo. 64131

And, may we say a big THANK YOU!

### VITAL STATISTICS

#### DEATHS

MRS. J. C. (EVA) GEORGE, 67, died Mar. 12 in Bowie, Tex. Funeral services were conducted by Rev. W. I. Poteet. Surviving are two brothers and one niece.

REV. AMBRUCE HICKS, 59, died Feb. 20 in Tampa, Fla. Funeral services were conducted by Dr. A. Milton Smith and Dr. Russell V. DeLong. He is survived by his wife, Hattie; one son, Paul W.; two daughters, Mrs. Evangeline D. Shelton and Miss Sharon K.; four grandchildren; three brothers; and three sisters.

CHARLES HENRY CANFIELD, 71, died Feb. 11 in Dunbar, Calif. Funeral services were conducted by Rev. Clarence Killion. Survivors include his wife, Alice; a son, James R.; two daughters, Mrs. Donna Smith and Mrs. Faye Schmidt; seven grandchildren; four sisters; and three brothers.

OLIVER HANSON, 64, died Jan. 21 in Nampa, Idaho. Funeral services were conducted by Rev. Jim Bond. He is survived by his wife, Gladys; and a daughter, Lynn.

MRS. BERNICE M. SCHARER, 88, died Mar. 29 in Upland, Calif. Funeral services were conducted by Rev. Irving E. Sullivan. Interment was in Altadena, Calif. She is survived by one daughter, Mrs. Irving (Eleanor) Sullivan; five sons, Stanley L., Jerry G., Arvin A., Ronald D., and Merlin E.; 15 grandchildren; and 14 great-grandchildren.

JAMES LEMUEL CHAPMAN, 68, died Jan. 8 in Del City, Okla. Funeral services were conducted by Rev. Floyd H. Styers at Harrah, Okla. Surviving are his wife, Hazel; one son, Lonnie; three daughters, Mrs. Pearl Shipley, Mrs. Marce McMillen, and Mrs. Rosella Gurgess; seven grandchildren; six step-grandchildren; and eight step-great-grandchildren.

MRS. MARGARET C. HAGENS, 67, died Nov. 26, 1969, in Baltimore, Md. Funeral services were conducted by Rev. Ranson E. Street at Ebensburg, Pa. She is survived by her husband, Clyde; four sons, Fred, Bernard, Eugene, and Floyd; five daughters, Mrs. William (Dorothy) Barefoot, Mrs. Paul (Grace) Holton, Mrs. Lloyd (Nancy) Bumford, Gertrude Graham, and Miss Randi; 30 grandchildren; and two great-grandchildren.

#### BIRTHS

—to Leonard and Barbara (Wilson) Skodak, Jr., Lansing, Mich., a boy, Loren Joseph, Feb. 3.

—to Dennis and Karen (Johnson) Ferris, Gibson City, Ill., a girl, Heather Leigh, Feb. 14.

—to Rev. Eugene and Joyce (Wood) Campbell, Monterey, Tenn., a girl, Brenda Joy, Apr. 1.

—to Don and Pat (Bodine) Drummond, Bradford, Pa., a boy, Daniel Bart, Mar. 19.

—to Jimmie and Louise (Frieser) Handke, Oklahoma City, a girl, Patsy Mae, Mar. 14.

## MARRIAGE

Della Francene Watson of McCloud, Okla., and Floyd Henry Styers, Jr., of Harrah, Okla., at Harrah, Okla., Jan. 23.

## ANNOUNCEMENT

### RECOMMENDATION

Rev. Dennis E. Wyrick is entering the field of evangelism in September, after pastoring many successful years on the West Virginia, North Carolina, and Akron districts. Contact him at: M.C. 25, Springdale St., Salem, Ohio 44460.—Floyd O. Flemming, district superintendent.

## DIRECTORIES

**General Superintendents  
Office: 6401 The Paseo  
Kansas City, Mo. 64131**

### DISTRICT ASSEMBLY SCHEDULE

Samuel Young	
Idaho-Oregon	May 14-15
Canada Pacific	May 21-22
Alaska	May 28-29
Canada West	June 11-12
Upstate New York	June 25-26
Eastern Kentucky	July 8-9
Central Ohio	July 15-17
Illinois	July 29-31
Southwest Indiana	August 6-7
Dallas	August 13-14
Houston	August 26-27
Georgia	September 3-4
<b>V. H. Lewis</b>	
Philadelphia	May 6-7
British Isles North	May 11-12
British Isles South	May 16-18
Canada Central	June 25-26
Colorado	July 9-10
Oregon Pacific	July 15-16
Northern California	July 22-23
Iowa	August 5-6
Louisiana	August 12-13
Minnesota	August 27-28
South Arkansas	September 9-10
<b>George Coulter</b>	
Washington Pacific	May 6-7
West Texas	May 13-14
Spanish East	May 29-30
American Indian	June 4-5
Dakota	June 18-19
Nebraska	June 25-26
Kentucky	July 23-24
East Tennessee	July 30-31
Missouri	August 6-7
Northwestern Illinois	August 13-14
North Arkansas	August 26-27
Southeast Oklahoma	September 3-4
Southwest Oklahoma	September 10-11
<b>Edward Lawlor</b>	
Sacramento	May 6-7
Northwest	May 13-14
Arizona	May 21-22
Southern California	May 27-29
Rocky Mountain	June 11-12
Northeast Oklahoma	June 17-18
Northeastern Indiana	June 24-25
Northwestern Ohio	July 8-9
Michigan	July 15-17
Akron	July 30-31
South Carolina	August 5-6
Wisconsin	August 20-21
Tennessee	August 26-27
<b>Eugene L. Stowe</b>	
Central California	May 6-7
Los Angeles	May 13-14
San Antonio	May 20-21
Canada Atlantic	June 4-5
Maine	June 10-11
New England	June 18-19
Northwest Oklahoma	July 22-23
Indianapolis	August 5-6
West Virginia	August 12-13
Kansas City	August 26-27
Joplin	September 2-3
New York	September 11-12
<b>Orville W. Jenkins</b>	
Mississippi	May 6-7
Alabama	May 13-14
Florida	May 18-19
New Mexico	June 10-11
Nevada-Utah	June 17-18
Southwestern Ohio	July 1-2
Chicago Central	July 9-10
Eastern Michigan	July 15-16
Pittsburgh	July 23-24
Kansas	August 5-7
Virginia	August 13-14
Northwest Indiana	August 27-28
North Carolina	September 9-10

## NEWS OF RELIGION

# You Should Know About . . .

**FOUND: ONE LOST DAY.** God's Word need not be called on the carpet by science, but when it was, recently, apparently the Scriptures helped set an aerospace computer straight.

In Green Belt, Md., space scientists were checking the position of the sun, moon, and planets to discover where they would be a century or a millennium from now, according to President Harold Hill of the Curtis Engine Company in Baltimore.

"We have to know this so we don't send a satellite up and have it bump into something later on in its orbits," he quoted in "Truth and News," published by the Huffman Church in Birmingham.

The computer measurement, properly programmed, scanned the centuries back and forth until suddenly a red signal brought it to a halt. Maintenance crews were called, but the computer was given a perfect bill of health. What could be wrong?

"We have found there is a day missing in the elapsed time," the scientists admitted. They tore their hair in utter frustration, the report goes, until one remembered a Bible story in Joshua. His associates found the story of the sun standing still "pretty ridiculous" and asked him to prove it. He did, by reading the tenth chapter of the Book of Joshua. "The sun stood still, and the moon stayed . . . and hastened to go down about a whole day."

The computer went to work again, found the missing moments to be 23 hours and 20 minutes—not enough for an entire day. Forty minutes were still missing.

Another reading of Joshua 10:13 provided the answer: ". . . about [approximately] the space of a whole day." But what of the 40 minutes?

Again the Bible provided the clue in II Kings 20. Hezekiah, on his deathbed, was visited by the Prophet Isaiah, who predicted his recovery. Hezekiah did not believe him and asked for a sign as proof: "It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees." Isaiah spoke to the Lord and He brought the shadow 10 degrees backward. Ten degrees is exactly 40 minutes!

Declared the editor of "Evening World," a newspaper at Spencer, Ind.: "Our God is rubbing their noses in His truth." □

### NEW TECHNIQUE EMPLOYED IN BILLY GRAHAM "EURO '70" CRUSADE.

American Evangelist Billy Graham returned to Germany to introduce a new method in crusade evangelism. Graham was in Dortmund, Germany, for the "Euro '70" crusade, April 5-12.

An innovation of "Euro '70" was projected in each crusade service by large-screen, closed-circuit television to 35 cities in 10 European countries, including Yugoslavia.

Throughout Europe, government authorities cooperated in the sound and vision link using landlines and Eurovision projection channels. Many special microwave links were imported from England to direct the TV signal from local transmitters to projectors in various auditoriums, some seating over 5,000.

The total attendance for the opening service at the TV centers throughout Europe was 94,000. In Germany there were 41,000 in all auditoriums, including an overflow crowd in the Westfalenhalle. The response was almost as great in Norway, where 35,000 attended in 11 centers.

Peter Schneider of the German Evangelical Alliance, sponsor of the crusade, interpreted Billy Graham's message from English into German, phrase by phrase. The 51-year-old evangelist reminded his widespread audience that God does not change. Graham said that, as "the world seems to be moving towards suicide," God's plan for personal redemption revealed in the Bible provides man's only hope. □



## NEW POSTS OF SERVICE

**JAMES H. INGALLS** has accepted the pulpit of Los Angeles First Church. He is moving from his present pastorate at Chico, Calif. Mr. Ingalls formerly was associated with the ministerial staff at Pasadena (Calif.) First Church.

**DR. T. E. (TED) MARTIN** has accepted the pulpit of Pasadena (Calif.) Bresee Church. He is moving from his present pastorate in Nashville First Church.

**JERALD D. JOHNSON** has accepted the pastorate of Nampa (Idaho) College Church. He will be moving from San Jose (Calif.) Cambrian Park Church. Mr. Johnson formerly served in the superintendency of the Nazarene work in Europe.

**DR. W. D. McGRAW**, superintendent of the Oregon Pacific District since 1951, has accepted a position as director of financial development at Trevecca Nazarene College in Nashville. In his new post he will concentrate on community, corporate, and foundation support for the college. □

## AMBASSADOR FILM GREAT SUCCESS

Success of the "AMBASSADOR NOW" film is indicated by rentals scheduled through October, 1970. Another 508 requests for the film have shown its overwhelming acceptance.

The Department of World Missions encourages interested churches to make requests for future dates as they become available. □

## NEWS OF REVIVAL

**BERNIE, MO.**, church reports a recent revival with Ray Lassell of Brownsburg, Ind. Two young couples were saved for the first time and several people were sanctified.

During the meeting some requested anointing and claimed healing. Continuing results have followed. Theo. R. Louthan is pastor. □

**PURKURNETT (TEX.)** First Church saw 34 seekers find spiritual help during its revival with Dr. and Mrs. Joseph Gray. Pastor R. B. Fitzgerald reports that among the seekers were people of all ages—children to adult. □

**BLOOMINGTON (IND.) BROADVIEW CHURCH** had the Bender Evangelistic Party as special workers for a March revival. Results included many souls finding spiritual help, a new unifying of the church, and a near-record attendance of 223 the closing Sunday morning. Ron Freeland is pastor. □

**OKLAHOMA CITY SOUTHSIDE CHURCH** is experiencing a continuing revival. Regularly, souls are finding God.

The church is reaching homes in the community through visitation. Approximately 40,000 contacts were reported last year.

Billy D. Girod, reporting for the church, credits the pastor's training seminars, Saturday morning prayer meetings, weekly calling efforts, bus services, and Spirit-filled workers, for results. The church is aware of God's blessing and power which are added to their efforts. □

"REVIVAL FIRES ARE AT A HIGH INTENSITY," reports the Okaloosa, Ia., church. In a five-week period (last of February and first half of March) there were seekers at almost every service. The report states, "Many 'hard cases' have prayed through."

A week of services in March were conducted by the pastor, Rev. Jim Diehl, with music by the Speer Family. After reaching a maximum crowd of 500, the church moved the meeting to the junior high auditorium.

At the new location, God's Spirit was close to the congregation composed of 45 different denominations. The closing service crowd reached 840. The nightly average was 540.

Keith S. Showalter, assistant to the pastor, stated—"Out of the many seekers, the vast majority were non-



**FAIRBORN (Ohio) First Church** held a ground-breaking service on March 1 for a new annex. The new building is estimated to cost from \$45,000 to \$50,000. Pictured above from left to right are the following: Howard Thompson, chairman of the trustees; Dr. M. E. Clay, district superintendent of the Southwestern Ohio District; Mayor Ed Duncan of the city of Fairborn; Les Bearden, pastor of the local church; Howard Yost, who drew the plans; and C. D. Harmon, general contractor. The annex will include 12 Sunday school rooms, an overflow area for the sanctuary, and a large activity room in the 40' x 56', two-story construction.

Nazarenes. All finances were paid in full plus enough to help support our church-sponsored revival in British Honduras in April. More exciting than that is the fact that our city (13,000 population) realizes that we're interested in them. The revival is still going." □

## OF PEOPLE AND PLACES

**SABBATICALS** are due next year from the Nazarene Theological Seminary for Dr. Harvey E. Finley, who plans to study in Europe; and for Dr. J. Kenneth Grider, who will teach at Pasadena College, Pasadena, Calif.—N.I.S. □

**RON LUSH** reports good results in "musical revivals." His wife has resigned as high school counselor at Garden Grove, Calif., and they will travel together in car-trailer.—N.I.S. □

## MOVING MINISTERS

**Henry M. Terry** from Jasper (Ala.) Snoddy Chapel to Lexington (Ala.) Mary's Chapel.

**Glen E. Tombaugh** from Waitsburg, Neb., to Chelan, Neb.

**Ray E. Tucker** from Ft. Wayne (Ind.) Lake Avenue to Three Rivers, Mich.

**Leland Watkins** from Hays, Kans., to Garden City, Kans.

**James M. Adams** from Handley, W. Va., to Bennettsville (S.C.) Wallace.

**Jack Baudmeier** from Canton (Ill.) First to Champaign (Ill.) West Side.

**Roy Buckmaster** from Selah, Wash., to Kellogg, Idaho.

**John W. Bullock** from Newberg, Ore., to associate pastor, Seattle Aurora Ave.

**Robert J. Fair** from Perkasio, Pa., to Williamsport, Pa.



**47 CHARTER MEMBERS** were received into the newly organized North Chili (N.Y.) Grace Church. They are pictured as they were welcomed by Jonathan Gassett, superintendent of the Upstate New York District. Dr. Gassett organized the new church March 1. An average Sunday school attendance of 70 was reached in the month preceding the organization.

## Next Sunday's Lesson

# The Answer Corner

● By John A. Knight

SENT OUT BY THE HOLY GHOST

(May 10)

Scripture: Acts 13-14 (Printed: Acts 13:1-5; 14:2b-28)

Golden Text: Acts 13:2

The Church is the extension of the Incarnation! As the Father sent the Son into the world, even so does Christ send His Spirit-baptized disciples (John 17:18). Peter's house-top vision, and his subsequent experience at the house of Cornelius, taught him that "God is no respecter of persons." He became convinced that Christ's followers "are witnesses" and are "commanded . . . to preach" to all men everywhere (Acts 10:34-43).

### 1. The Church Responds (Acts 13: 2)

Prior to the coming of the Holy Spirit, the disciples were forced in large measure to perform their duties by relying on their own ingenuity. Thus they "cast lots" in selecting a successor to Judas (Acts 1:26).

But how different the New Testament Church carried on its work following Pentecost! As the church at Antioch "ministered to the Lord . . . the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (13: 4).

God speaks to worshipping congregations, and only such hear Him. A Spirit-guided church does the work of the Spirit. Could it be that a church which sends forth no laborers into the harvest fields of the world is a church void of the Holy Spirit?

### 2. The Church Reports (Acts 14: 27)

The same Holy Spirit who appoints to the work of the ministry also accompanies the minister. Thus wherever Barnabas and Saul went on their first missionary journey, Christ's kingdom was extended. They were not always cordially received—sometimes stoned and left for dead—but the work prospered. The first missionary furlough climaxed with a rehearsal of all that God had done *with them* (14: 27).

The Church is still God's instrument to save the world. But it is effective only as it is Spirit-led. □

Conducted by W. T. Purkiser, Editor

**I have recently heard a belief that I had never heard before. A man said that when God turned His back on the 10 lost tribes of Israel they could never again be saved because they had committed the unpardonable sin. Is this what the Bible teaches?**

No.

From the use of the terms "saved" and "unpardonable sin," I am assuming that you are talking about personal salvation rather than some sort of tribal or national restoration. Even at this point, if you will check I Chronicles 9: 2-3, you will find people from Ephraim and Manasseh mentioned along with Judah and Benjamin as inhabitants of postexilic Jerusalem. See also Ezra 6:17.

Jeremiah 50:4 and Joel 3:2 are definite Old Testament promises to the contrary.

Hosea, speaking in the context of the divided nation, calls on Israel to return

to the Lord their God, and gives God's promise: "I will heal their backsliding, I will love them freely . . . Ephraim shall say, What have I to do any more with idols?" (Hosea 14:1-8)

In New Testament times, those to whom the apostles preached were regarded as descendants of the "twelve tribes" of Israel (Matthew 19:28; Luke 22:30; Acts 26:7; James 1:1; and Revelation 7:4-8).

Also, Anna, the prophetess, whose witness to the infant Saviour is recorded in Luke 2:36-38, is said to be of the "tribe of Asher" or Asher, one of the 10 northern tribes.

**Can you give me some scripture references refuting the idea that the old nature remains until death, that it is under the control of Satan, and that the Christian is like a third party free to choose which nature he will manifest?**

For a starter, try Romans 6:6. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Romans 8:3. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Romans 8:9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

I Corinthians 5:17. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

I Corinthians 7:1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness

in the fear of God."

Galatians 5:24. "And they that are Christ's have crucified the flesh with the affections and lusts."

To these, add Matthew 5:8; Acts 15: 8-9; Ephesians 1:4; 4:22-24; Colossians 3: 9-10; I Peter 1:14-16; and I John 1:7.

The "two natures" theory of the Christian life has been around a long time. It is really the ghost of the old Platonic notion of the charioteer who tries to keep the white horse and the black horse in the same harness.

Taken in its extreme form—that is, that the Christian has implanted within him a "new nature" that coexists with the "old sinful nature" with which he was born—it is a virtual denial of the meaning of the new birth or regeneration and as such directly contradicts I Corinthians 5:17.

**Did John the Baptist know Jesus as a boy? Was the time of His baptism their first acquaintance, or did John 1:33 refer wholly to not knowing Him as the Messiah?**

I probably cannot give you as precise an answer as you wish. But from Matthew 3:13-15, I would say that John was acquainted with Jesus to the extent that he recognized something of the high moral character of Christ before he baptized Him.

Mary, the mother of Jesus, and Elizabeth, the mother of John, were cousins (Luke 1:36—although *svngenis*, the Greek word used here, is somewhat broader in meaning than is connoted by

our word "cousin"). While John "was in the deserts till the day of his shewing unto Israel" (Luke 1:80), there would doubtless have been opportunity for him to get to know his Kinsman.

I therefore would take the option to suggest that John 1:33 refers to the fact that John did not fully realize that Jesus was the Messiah until he witnessed the coming of the Holy Spirit upon Him.

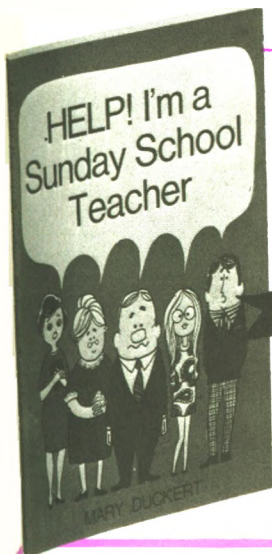
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*We are debtors to every man to give him the gospel in the same measure as we have received it.*

—PHINEAS F. BRESEE

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## *“By All Means...”*

### I CHOSE TO OBEY

**I** WAS a senior in high school. For almost four years I had “lived” my religion at school.

On the school bus this particular afternoon, not long before I was to graduate, the Holy Spirit whispered, “Testify to these kids.”

“Testify!”

“O Lord, I couldn’t,” I argued. The Holy Spirit persisted until I agreed with “But You’ll have to help me.”

I stood to my feet. What I said I’ve never remembered. I do remember the startled expressions, however, and the tears streaming down my face.

As I stepped off the school bus that afternoon there was complete silence. Not the usual, “Bye, Half-Pint.” Nothing. Yet, as I walked slowly up the lane home, I felt at peace within, knowing I had minded God.

Years later, after finishing my education, being married, and having a baby son, I was home again visiting. While I was in a grocery store talking to a member of my home church, a young man, very thin and frail-looking, approached me.

“Frankie, is it really you?”

“Why, Aaron Voiles!” I cried. “I haven’t

seen you in ages. Where have you been and what have you been doing? You’re so thin.”

“Yes, Frankie, I’ve been to the brink of suicide. God called me to preach and I’ve been running from Him for years. I’ve surrendered now and am enrolled at Temple University, preparing to preach.”

To have said I was surprised would have put it mildly. I just stood there, looking shocked.

Aaron laughed and said, “I know it’s hard to believe but it’s true. You see, Frankie, when you testified on the school bus that afternoon just before you graduated, it did something to me. It made me realize that you had something that I didn’t have, even though I was a church member. God began dealing with me at that time. I didn’t want to preach. I’ve run a long time, but not long ago I settled it.”

After talking for some time, I went my way (after promising faithfully to pray for him) and Aaron went his. And as I went I prayed, “Thank You, God, for calling Aaron to preach. Keep him true. May he win many souls for Thee.”

—FRANKIE ROLAND  
Mound City, Mo.

# SAVE SOME”

1Cor 9:22

